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penetrated the middle of it, about the height of a man's heart. I then called on all the warriors to try their spears and slings at the same object; but they all shook their heads, as an acknowledgement of the inferiority of their weapons. The Happah was much astonished at the correctness with which we fired, and said he should proceed to hasten his brethren to a reconciliation. I gave him a white handkerchief, which was attached to a spear, and informed him the bearer of that should be respected.

On my return to the camp, I found a large supply of hogs, cocoa-nuts, bananas, bread-fruit, tarra, and sugar-cane, with several roots of kava, partly the plunder of the Happahs, but chiefly the contributions of the tribe of Tieuhy.

CHAPTER XIV

Madison's Island.

THE hogs of this island are generally of a small and inferior breed, but there are many as large and as fine as those of any part of the world. The practice of castrating the boars, at which the natives are very dexterous, greatly improves their size and appearance, as well as their flavour. The pork is remarkably sweet and delicate, many of the smaller kind of hogs were brought to us, which we rarely killed, the larger ones were brought in such numbers toward the latter part of our stay, as to enable me to feed my people entirely on fresh provisions. Of these last, six were found fully sufficient to furnish an ample daily supply to four hundred men.

According to the traditions of the natives, more than twenty generations ago,* a god named Haii visited all the islands of the group, and brought with him hogs and fowls, which he left among them. He first appeared at Hataootooa Bay, which lies on the east side of the island, and there dug for water, which he found. The tree under which he resided, during his stay, is held sacred by the natives, and is called by them Haii. They cannot tell whether he came in a ship or a canoe, nor can they tell how long he remained among them.

It may be worthy of remark here, that the natives call a white man *Othouah*, and their gods bear the same appellation, as do their priests after their death. A white man is viewed by

* It must be observed, that a man is here a grandfather at the age of fifty, and sometimes much less: hence three generations exist within that period, which would make, agreeable to their computation, about three hundred or three hundred and thirty years.

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829 them as a being superior to themselves, but our weaknesses and passions have served to convince them that we are, like them, human. Yet in the comparison, every thing in their opinion marks our superiority.

174 Haii was, no doubt, some navigator, who, near four centuries ago, left the aforesaid animals among the natives. Our accounts of voyages made into this sea do not extend so far back, and even if they did, we should be at a loss to know him by the name given to him by the natives. They found it impossible to pronounce our names distinctly, even after the utmost pains to teach them, and the most repeated trials on their part. They gave me the name of *Opotee*, which was the nearest they could come to Porter. Mr. Downes was called *Onou;* Lieutenant Wilmer, *Wooreme;* Lieutenant M'Knight, *Muscheetie*, and the name of every one else underwent an equal change. These names we were called by, and answered to, so long as we remained with them; and it is not improbable that we shall be so called in their traditionary accounts. If there should be no other means of handing our names down to posterity, it is likely we shall be as little known to future navigators as *Haii* is to us. Although we know not the navigator who, at that early period, (it is possible, however, that there may be some error in the chronology of the natives) visited these islands, yet we cannot be so much at a loss to discover the nation to which he belonged. The natives call a hog *bouarka*, or rather *Pouarka;* and it is likely that they still retain the name nearly by which they were first known to them. The Spaniards call a hog *porca*, giving it a sound very little different from that used by the natives of these islands; and as the Spaniards were the earliest navigators in these seas, there is scarcely a doubt that they are indebted to one of that nation for so precious a gift.

245 481 The cocoa-nuts grow in great abundance in every valley of the island, and are cultivated with much care. This tree is too well known to need a description; yet the mode used to propagate it may not be uninteresting. As the cocoa-nuts become ripe, they are carefully collected from the tree, which is ascended by means of a slip of strong bark, with which they make their feet fast a little above the ankles, leaving them about a foot asunder. They then grasp the tree with their arms, feet, and knees, and the strip of bark resting on the rough projections of the bark of the tree, prevents them from slipping down. In this manner, by alternately shifting their feet and hands, they ascend with great apparent ease and rapidity the highest tree, whence they send down the fruit, which is then hung together in bunches to a cocoa-nut tree, situated near their dwelling, at a sufficient height from the ground to place them in perfect security. Here they

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293 perhaps the palmetto leaf, and the handles either of sandal wood, tea, ivory, or human bones, neatly carved into figures of their gods. These fans are held in high estimation, and they take much pains in preserving them clean, whitening them from time to time with chalk, or some other similar substance.

CHAPTER XVII.

Fruit—Departure from the Island.

177 241 PINE apples, of an inferior quality, for the want of proper cultivation, and the castor-oil bean, are to be found on the island. The first is confined to a few tabbooed spots in the valley of Tieuhoy, the latter grows in the most flourishing manner, and in the greatest abundance. These two plants were introduced, as 197 Wilson informed me, by an English missionary, who, about five or six years ago, remained a short time here with a view of converting the natives to Christianity. I could not learn that he had any success in his undertaking; if, however, he had while he remained, all traces of it were completely worn off when I arrived. It seems he first endeavoured to convert Gattanewa's wife, as being the most intelligent woman on the island. She appeared to have a perfect recollection of some conversations he had with her on religion, through the medium of Wilson, and among other things, related to me, that he had informed her that our God was the only God that every one should worship; that he made the island of Nooaheevah, and had sent down his Son to let us know that he was the true and only God. He ridiculed their gods as blocks, and stones, and rags, which, said Taiea-taiaa was not right, for we did not ridicule his God, who, if he wished us to be convinced that we should worship only him, would also send his Son to instruct us. We would not kill him, as did the tribe of which the missionary informed me; we would thank him for his good intentions, and give him, as we gave the missionary, shelter and food while he remained among us. Our gods supply us with bread-fruit and cocoa-nuts, bananas and tarra in abundance; we are perfectly contented, and we feel satisfied there is no other such island to be found as Nooaheevah, nor a valley more happy than the valley of Tieuhoy. You who reside in the moon come to get the produce of our island; why would you visit us, if your own gods and your own island could supply all your wants? The gods of white men, we believe, are greater than our gods, because white men are themselves superior to us. The gods of white men were intended for them alone. The gods of Nooaheevah
● 829 were intended solely for us. I must here remark that these people are fully pursuaded that we reside in the moon, and that we

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owe the fairness of our skin entirely to the colour of that luminary. They are sensible that England and America are two distinct countries, or rather islands, or *valleys* situated in the same island; and they were astonished, that while the two *tribes* were at war we should suffer our prisoners to live. 229

No people are more strongly attached to their soil than the natives of Nooaheevah; no persuasions whatever, no offers of reward (not even of whales' teeth) can induce them to leave their beloved island, their friends, and relations. And the only times that I ever discovered anger strongly marked on their countenances, was when, for my amusement, I proposed to their children or brothers to take them to America. Indeed I should have been glad that one or two of their young men would have consented to go with me, if I had been certain of having it in my power to return them to their native island. But the apprehension that this might not be the case, prevented my being so solicitous as I otherwise should have been. It is true, they have not the same aversion to leaving their island to search for other lands. But they are taught by traditions that those are not the countries of white men, they are islands abounding in bread-fruit, cocoa-nuts, tarra, kava, and such other productions as are to them in higher estimation than any other; they are the lands belonging to the great nation of which they make a part, who speak the same language, with slight variations, have the same religion and customs, use the same arms and ornaments, and are disseminated among the innumerable islands scattered about the Pacific Ocean. A Nooaheevan, a Sandwich islander, an Otaheitan, and a New Zealander, are all of the same nation, and their language and appearance do not differ so much as those of the people of the different counties of England. 186

It has been seen by the traditionary accounts given me by Gattanewa, that Oataia and Ovanova his wife came from an island called Vavao (somewhere below Nooaheevah) and peopled this island. It is said he brought with him a variety of plants, and that his forty children, with the exception of one, (Po, or night,) were named after those plants. Among the group of the Friendly Islands is a fine island called Vavao, which produces every thing in common with Tongataboo, and the other islands of the group; the productions of which differ little from those of Nooaheevah. 173

On the 9th of December, I had all my provisions, wood, and water on board, my decks filled with hogs, and a most abundant supply of cocoa-nuts and bananas, with which we had been furnished by the liberality of our Nooaheevan friends, who had reserved for us a stock of dried cocoa-nuts, suitable for taking to sea, and calculated for keeping three or four months. 548